Library of the
PACIFIC UNITARIAN SCHOOL
FOR THE MINISTRY
Berkeley, California

UNITARIAN WORD & WORK

OCTOBER 1912

The Monthly Bulletin of the American Unitarian Association, The National Alliance of Unitarian Women, The Unitarian Sunday School Society, Young People's Religious Union, and The Unitarian Temperance Society

Publication Department
AMERICAN UNITARIAN ASSOCIATION
25 Beacon Street, Boston, Massachusetts

50 CENTS PER YEAR 7 CENTS PER COPY

THE UNITARIAN NATIONAL SOCIETIES

REPRESENTED IN THIS ISSUE OF WORD AND WORK

All of these societies have their headquarters in the building of the American Unitarian Association, 25 Beacon Street, Boston, Mass. The names of the principal officers of each society will be found on the first pages of the sections devoted to their respective organizations. The work and purpose of these societies may be stated in brief as follows:

THE AMERICAN UNITARIAN ASSOCIATION

The Association was founded in 1825, its object being "to diffuse the knowledge and promote the interests of pure Christianity. In furtherance of this purpose the Association publishes books, reports, and tracts; supports missionaries; establishes and maintains churches, and aids in supporting ministers; assists students in preparing for the ministry; and helps fellow-citizens of foreign birth and speech in entering upon their American life. It administers endowments for the benefit of schools and churches of the Unitarian order; for the relief of poor and worthy ministers and the widows of ministers; for providing public lectures in centers of population; for the benefit of schools for colored people in the South; and for many other beneficent purposes.

THE NATIONAL ALLIANCE OF UNITARIAN WOMEN

The National Alliance was organized in 1890, and has for its aims primarily to quicken the religious life of the Unitarian churches, and to bring the women of the denomination into closer acquaintance, co-operation and fellowship; to promote local organizations of women for missionary and denominational work; to bring them into helpful association; to collect and disseminate information regarding all matters of interest to the denomination, such as needs of local societies, facilities for meeting these needs, work to be done, the collection and distribution of money, and in general to devise ways and means for the most efficient usefulness of the women of the Unitarian fellowship.

THE YOUNG PEOPLE'S RELIGIOUS UNION

The Union was organized in 1896, and its purposes are to foster the religious life; to bring the young people of the Unitarian churches into closer relations with one another; and to spread rational views of religion and to put into practice such principles of life and duty as tend to uplift mankind. The cardinal principles of the Union are truth, worship and service. It maintains a field secretary to promote the organization of the young people and to extend the fellowship of the Union.

THE UNITARIAN TEMPERANCE SOCIETY

The Temperance Society is practically the working committee of the Unitarian churches to promote the cause of temperance in every way possible. It publishes and freely distributes addresses, pamphlets, leaflets and tracts, and furnishes temperance news and facts to the public press. It arranges for conferences on the subject of temperance and sends speakers to general meetings where this subject may properly have a share in the interest and attention.

UNITARIAN WORD AND WORK

is regularly issued by the Publication Department of the American Unitarian Association on the first day of each month from October to June inclusive. Subscriptions can begin with any issue. The subscription price is 50 cents per year. The price of single copies is 7 cents. Address the Publication Department, American Unitarian Association, 25 Beacon Street, Boston, Massachusetts.

W362
.16-17

UNITARIAN WORD & WORK

Monthly Bulletin of the American Unitarian Association, National Alliance of Unitarian Women, Young People's Religious Union, and Unitarian Temperance Society

Vol. 16 October, 1912 No. 1

EDITORIAL

RELIGIOUS institutions are valuable only as a means of public well-being. Too many churches appear to exist not as channels of public serviceableness, but as ends in themselves. One of the many responsibilities laid upon the adherents of a free and spiritual Christianity is to prove that *their* churches exist to *serve* the cause of pubic righteousness.

* *

AT the beginning of a church year it is wise to make plans and to reach deliberate decision concerning the things which are best worth doing. It is unwise to attempt everything at once. The judicious minister or Board of Trustees will seek to accomplish certain definite results within the limits of the year and lay emphasis upon certain specific endeavors. Having made good plans, it is then necessary to work patiently and persistently. The best things in the world never come in a hurry. Our churches are too often impatient. We want to know everything at once. We desire a wholesale accomplishment. That is not the way in which the spiritual harvest grows. Shall we not cultivate more of the patience of faith?

THE Unitarian minister can claim and hold place in modern civilization only by reason of intrinsic efficiency. He must serve his own day and generation and feel at home in his environment. He must be sensitive to the life of his own time, to the needs of his own land, to the thought of his own countrymen. He is not called to be the caretaker of a museum of antiquities or to reproduce antique ceremonies or the dogmatism of ancient assemblies, but to be the servant and minister of living men. He must throw his life for better or worse, for richer or poorer, into the present age.

* *

EVERY year it is becoming clearer that ministers are being called upon to carry burdens which they are not qualified to bear. In no profession is such a multitudinous and diverse assortment of duties heaped upon one man. To succeed in the ministry to-day a man is expected to be a vigorous preacher, a thorough scholar, a sympathetic spiritual adviser, an efficient executive, a gifted organizer, a tactful social leader, a financial administrator, a sociological expert, and all for a salary usually inadequate to command a man proficient in any one of these capacities. One of the con-

11937

spicuous reasons for the comparative lack of success in the profession is that every task to be performed, inside or outside of a church, which no one else can or will perform, is loaded upon the minister. The people of the churches should recognize that a minister has a distinct place to fill in the community. He has his own function, and if he is to discharge his regular duty efficiently he cannot undertake responsibility for a score of activities concerning which he has little or no knowledge or experience. More and more it is becoming evident that the work of a church calls for a considerable number of administrators or directors. A strong parish shoud have a corps of paid workers, while smaller parishes might readily unite in employing directors of religious education or of their sociological activities. The burdens must be more widely distributed if the work of the church is to be successful.

THE missionary societies of all the Protestant churches are constantly in financial trouble. It should be a matter of real satisfaction to the Unitarians that their Association for the past twelve years has been run on sound business principles. Each year the Association has lived within its income. It has paid its appropriations promptly and regularly. It has contracted no debt. It is probably unique among similar societies in this regard. Nevertheless, the strain of money raising is constantly upon the officers of the Association, and it is much to be desired that the churches give to the Apportionment Commission which they have created a heartier and earlier support. Through the work of the Apportionment Commission the common burdens can be rightly adjusted and the distracting multiplicity of appeals diminished.

IT is much to be desired that the Unitarian churches should develop a more vivid denominational consciousness. This does not mean that our free fellowship is to become sectarian in spirit or purpose or method. There is a difference between sectarianism and rational loyalty to one's own principles. The first is exclusive; the second is sympathetic, co-operative and inclusive. Our churches simply need to realize that they are vitally related to each other, that we are dominated by common ideals and impelled by common motives. We want to develop a living organism and the consciousness that we are not only churches but a church.

Such a spirit will go far to overcome the sense of loneliness and discouragement that many a local church feels. Unitarians need to remember that however slow may be the advance just at any one point, the whole line is really moving forward. They must realize that they are connected with something bigger than a little local church. They must recognize, too, that they are active partners in every enterprise which the whole fellowship undertakes. It is time for our churches to forget their isolation, to recognize that they are members of one body, that there must be no pulling apart, no working at cross purposes, and no failure to respond when there is a call for common action.

THE problem which the Unitarian communion is set to solve is how to secure the advantages of unity without infringing upon individual liberty. If, on the one hand, our unity is simply a matter of submission to

domination, or if, on the other hand, our liberty is simply a matter of self-will and lawlessness, then we are hastening to destruction. Unless we can combine these two limits in reasonable harmony our progress will be halting. Shall we not find union in liberty, union in which there shall be no monotony but glorious variety? Shall we not seek diversity of gift but one spirit?

MANY people in these days appear to think that the obvious changes in the thought and habit of people in regard to churches and religious usages limit the power of a minister. The fact is that the transformation of the conditions of a minister's life and work which this generation beholds is not a limitation, but an emancipation. The changes have, for the most part, helped and not hindered a minister's work. The growth of the democratic spirit, for instance, obviously affects the attitude of men toward the church, and a church that expects to continue a purely ancestral or arbitrary domination in religious affairs is evidently imperilled.

But the free and forward looking church is helped, and for the minister of a free church the broadest opportunities for personal influence exist in the lands where the democratic spirit is most prevalent. The growth of popular education seems to some minds to limit the influence of a minister, but usually the growth of popular education really increases the possibility of service. If, indeed, a minister relies for his influence upon appeal to superstition and credulity, then widespread education undermines his power. If a minister appeals chiefly to ignorance and prejudice, popular education will prove his undoing. But, on the other hand, intelligence gives mental fellowship and opens minds to new suggestions. It is an immense benefit that the monopoly of knowledge which the clerical class once possessed has been absolutely overthrown. Popular education broadens the opportunity of the religious teacher who can keep pace with the growth of modern thought.

IT is said, too, that the force of tradition and the custom of church-going no longer prevail. This may be so, but we may surely welcome the change from a formal and conventional church-going to an attendance which, whatever may be its size, means some degree of genuine interest. A minister is placed nowadays just where he should desire to stand, namely, upon his own merits. That is an opportunity which any man with faith in his calling should rejoice to meet.

WE Unitarians have too often forgotten a principle as true in the realm of ideas as in physical nature, — that two counterbalancing forces are turned into co-operation by the presence of a third and higher force which co-ordinates them. Congregationalism contains the two principles of freedom and fellowship. It is the poorest kind of a polity for a state of religious apathy. The weakness of our order is that the two factors become inoperative and often antagonistic when the higher spiritual force is withdrawn. The wheels do not move swiftly unless there is a living spirit within the wheels. The unifying energy between an independence apt to become weak through isolation and a fellowship apt to become weak through compromise is a deeper realization of our function to

interpret the blended law and liberty of the Kingdom of God. We desire that each independent church shall be a living stone in one spiritual temple. We want each individual Unitarian animated by one spirit of cordial comradeship, so that together all may strive to embody the same ideals.

Shall we not make community of interest our watchword and realize that where closer articulation of administrative parts is coming on and where economy of operation, promptness of decision, and efficiency in results are the aims in view, the motive is not the overriding of rights, but the better execution of duties; not power for power's sake, but for what power may do for beneficent ends. We need to rise above all controversy and to realize that we must adapt the forms of institutional religion to the ideals of the present century. Just as an ill constituted family, instead of fulfilling its office of educating the heart to gentleness and patience, may extinguish the domestic peace and love, so an ill constituted church may enfeeble the spirit that gave it birth and dry up the springs of pure religion.

In our free fellowship our bond of union is a sentiment and not a force. It does not work from without inward, a constraining and commanding power; it works creatively from within outward, touching the springs of memory and hope and love, and infusing a wide-reaching sympathy, which sends the individual out of the fortress of his individuality into the order and discipline of a band of brothers. It is the function of our national organizations, then, not to exert power, but to communicate it. In fellowship of effort we are made partakers of each other's strength. Our individuality is not conquered, but rather invigorated and uplifted.

DR. CROOKER has given our churches a needed warning when he writes: "There are times when it is very important to plead for reason in religion; the shackles must be broken and the spirit liberated. But the released prisoner is still in need; he becomes free that he may live. So religion is the larger sanctity, and reason must serve at its altar. Otherwise we have a loveless rationalism that kills piety.

"Just here lies the danger of our modern social enthusiasts. They represent a providential ministry. Truth, justice, love must be made effective in social organizations. Religion must be more than a private luxury or individual concern. The ministry of the church must have a wide public sweep. But if we dwell too much upon 'Applied Christianity,' the time will come when we shall have very little Christianity, and that not worth applying. Faith needs practical expression, but faith comes first. The roots bear the fruits: the soul must be rooted in God before it can succeed in establishing godliness.

"'Social Service' is fast becoming mere demagogic cant. We forget that the value of the service depends upon the spiritual quality of the one who serves. The hand alone can work no regeneration in the slums; that comes from the heart that has been regenerated by the grace of God. No social heaven can be built on mere changes in material conditions. The gateway to eternal joy evermore swings on soul-hinges. The way of salvation is not through theatrical properties or ministries that only reach man the animal. Let us beware lest we fall into mere outwardness in our humanities and drag the great word 'service' down to the level of the cant of demagogue or fanatic."

THE QUESTION COLUMN

The following questions are sent to the editors of WORD AND WORK by Associate members of the American Unitarian Association. While the answers will attempt to represent the spirit, and as far as possible the opinions and beliefs of Unitarians in general, the Secretary of the Association is alone responsible for any religious or theological views which they may contain.

Question:

Mr. Herbert Spencer somewhere says, "How impregnable its central position is, religion has never adequately realized." What is the central position of religion?

J. D. M.

Mont Alto, Pa.

Answer:

In the philosophy of Herbert Spencer the central position of religion is the *religious consciousness.* By this he means the consciousness of God evolved through untold ages of selection and growth. In his work upon sociology he says, "It is irrational to suppose that the religious consciousness, naturally generated as we have seen, will disappear and leave an unfilled gap. Manifestly it must undergo further changes; and however much changed, it must continue to exist."

Question:

In Jeremiah we read over and over again, "Thus saith the Lord." Will you please give an understanding idea of what is meant? Are we to believe that God said so and so? I cannot believe that God ever used words to us, as it is not necessary.

C. MACL.

Ioamosa, Cal.

Answer:

The prophetic phrase, "Thus saith the Lord," is an old Oriental idiom of intense religious conviction. Among the Hebrew prophets themselves it never meant that God uttered a message audibly in the Hebrew language, and that they were merely his verbatim reporters; but that they, as the interpreters of his will, believed themselves authorized to announce their conscientious beliefs in the terms they used. With them, the voice of conscience was the voice of God. It was not until later ages, when theologians taught that the very language of the Bible was infallible, that the belief gained currency that God spoke in the words of human speech.

Question:

Was the crucifixion of Christ any part of a plan of salvation?

J. W.

Batavia, Ark.

Answer:

It was no part of "*the* plan of salvation" when it took place. It was used centuries after it happened as the principal event in an elaborate scheme of ecclesiastical salvation, but at the time it occurred it was just plain martyrdom.

Question:

My child died before he was twelve years of age. His love for truth, honesty and obedience was an example in his home life. I had taught him to love God. Before death took him, he said he wished to go to the beautiful city. He was not a church member. Was he saved?

L. S. E.

Macon, Mo.

Answer:

Your child was never lost. That which made him dear to you when he lived makes him dear to you and to God now. Never fear, some time we shall know even as we are known.

American Unitarian Association

Headquarters: 25 Beacon Street, Boston

Rev. Samuel A. Eliot, D.D., *President* — Henry M. Williams, *Treasurer*
Rev. Lewis G. Wilson, *Secretary* — C. L. Stebbins, *Publication Agent*
F. Stanley Howe, *Assistant Secretary*

Ministerial Personals

Rev. Sydney B. Snow has resigned at Concord, N. H., to become the associate minister at King's Chapel, Boston. Rev. Geo. H. Badger has resigned as Secretary of the Middle States Conference and takes charge this month of the new church in San Antonio, Tex. Rev. F. M. Bennett has resigned at Lawrence, Kan., and taken charge of the society at Salt Lake City, Utah. Rev. R. C. Douthit has resigned at Castine, Me., to accept a call to Petersham, Mass. Rev. M. B. Townsend, late of Sioux City, Ia., has acepted a call to Nashua, N. H. He has been succeeded at Sioux City by Rev. R. D. Van Tassel. Rev. R. H. Cheever, formerly of Stoneham, Mass., has accepted a call to Eastport, Me. Rev. G. W. H. Troop, formerly of Ottawa, Can., has accepted a call to Roslindale, Mass. Rev. F. W. Holden has resigned at Milford, N. H., and Rev. C. A. Hodges at Troy, N. Y. Rev. P. S. Phalen has resigned at Hingham, Mass., to accept a call to Augusta, Me. Rev. E. P. Lyndon of the Meadville Theological School has accepted a call to Windsor, Vt., and was ordained there on Sept. 19th. On the same day Mr. John H. Wilson was ordained minister at Wilton, N. H. Rev. J. A. Hayes has resigned at Haverhill, Mass., Rev. John Eills at Chicopee, Mass., and Rev. W. H. Branigan at Peterboro, N. H. Rev. Horace Westwood has resigned at Youngstown, Ohio, to accept a call to Winnipeg, Man. Rev. E. G. Brown has taken charge of the work at Fort Fairfield, Me. Rev. C. J. Harris of San Diego, Cal., will spend three months in charge of the work of the new society at Oklahoma, Okla. Rev. E. S. Meredith has resigned at West Roxbury, Mass., and Rev. A. H. Sargent at Eugene, Ore.

Buildings

The large perspective drawings of the new All Souls' Church in Washington are being prepared and will be exhibited to the parish this month. The building fund has almost reached completion. The Association has taken title to the old St. Luke's Church property in Memphis, Tenn., for the use of the new society in that city. The contract has been let for the building of the new parsonage at the rear of the church in Richmond, Va. Plans have been accepted for the new parsonage at Jacksonville, Fla., to stand just at the south of the church building. The chapel for the Finnish Society in Virginia, Minn., is in process of erection. A good lot has been presented to the new society in Edmonton, Alberta. The societies in Athol, Mass., and in Minneapolis, Minn., are rebuilding the churches destroyed last year by fire. New organs have been placed in the Church of the Messiah, Louisville, Ky., and in the Barnard Memorial in Boston. The vestry of the Arlington Street Church in Boston has been enlarged and modern conveniences added. The new societies in Victoria, B. C., and Sacramento, Cal., are securing designs for church buildings. Extensive improvements have been made during

the summer in the churches at San Francisco, Cal., and Dover, N. H., and Kingston, Mass. New foundations have been built under the walls of the Channing Church at Newport, R. I.

Pioneer Enterprises

Among the appropriations made at the September meeting of the Board of Directors may be noted an appropriation for the construction of another portable church, to be built and used under the direction of Rev. F. W. Pratt, in the Canadian Northwest. Mr. Pratt proposes to live in this portable church, to carry on his work in the chief centers in Alberta and Saskatchewan. Further provision was also made by the Board for the continuance of the interesting and significant pioneer work of Prof. Julian R. Pennington at Norfolk, Va., and also for the beginning of work among the Finnish settlements in Cleveland and neighboring cities. The Committee on Foreign Relations reported appropriations in aid of the work of the Association of Free Believers in Italy, of the Brahmo Somaj in India, of the Bulgarian Unitarian Association, of the Unitarian congregation in Copenhagen, Denmark, and of the work of Dr. Traub and Mr. Walbaum, in Germany.

Unitarian House at Chautauqua

Unitarian Headquarters at Chautauqua, N. Y., remained open through July and August, with Rev. and Mrs. William Channing Brown in charge. The attendance upon the public services was good, and the circulating library and reading room were well patronized. A half dozen Unitarian ministers and many laymen and women from our churches throughout the country visited Chautauqua and made our house a point of interest.

The significance of our centre of influence in Chautauqua does not lie wholly in the number of our people who visit this great summer city. It is rather in the fact that Unitarian religion is the prophetic interpretation of the education, the ideals and the activities which dominate this greatest of popular educational centres. It is increasingly manifest that we by right take our dignified and well-recognized place in the life of a popular movement which has until lately been dominated by the rather narrow evangelical and exclusively orthodox spirit.

Two of the most popular and satisfying of the Chautauqua lecturers of the summer, Dr. Francis G. Peabody and Dr. David Starr Jordan, had public receptions in their honor at Unitarian headquarters, which were attended by a goodly number of persons of all denominational connections.

Much interest was attached to the completion by friends of the cause of a scholarship, to be known as the Edward Everett Hale scholarship, and its presentation on Old First night to Chautauqua Institution. This scholarship will permit some teacher, who otherwise could not go to Chautauqua, to take advantage of the six weeks of summer schools in 1913. The beneficiary will be chosen by the Faculty of the Meadville Theological School, and the minister of the Meadville church. Another scholarship fund to be completed next summer has been started, and Alliances and friends who are interested are invited to help by sending contributions to William Channing Brown, Littleton, Mass.

Ministers' Institute

The Ministers' Institute is to be congratulated upon the success of its meeting held at East Gloucester, Sept. 23d-26th. The choice of place was a happy one, and fair weather added to the charm of the setting. But the sessions of the Institute would have been well worth while anywhere, for the addresses were full of interest and did high credit to our denomination. One of our older ministers, formerly active in the Institute, but absent from its meetings for the last ten or fifteen years, told the writer that he was much impressed by the vigor of thought, the freshness of outlook, the enthusiasm and spiritual earnestness displayed. It is a satisfaction that those who knew the giants of the ancient days feel that the oncoming generation is not unworthy to succeed them.

In a programme of such constant excellence, so full of varied interests, it seems invidious to select any addresses for special mention. There was a happy balancing of appeals. The company was stirred by the story of a great reformer; it heard delightful literary essays; it plunged deep into the thought of Eucken and Bergson; it was roused to keen interest in the discussion of the most modern interpretations of theology. Above all the Institute demonstrated again the supreme power of the message of the spirit. Now and again there flashed forth a deep religious emotion which transfigured and vitalized the processes of the intellect.

Again the Institute has shown its value, and sent back to their parishes with fresh courage and enthusiasm the ministers who were fortunate enough to attend it.

Department of Religious Education

The work of the new Department of Religious Education has begun with vigor. As already noted in our denominational papers, two new persons have been added to the staff, Prof. Edwin D. Starbuck and Rev. Florence Buck. Dr. Starbuck brings to the work of the Department a keen interest, a broad experience and unusual gifts of public speech. He is one of the foremost experts in religious education in America. He has been Assistant Professor of Education in the Leland Stanford University and for six years past the Professor of Philosophy in the University of Iowa. Miss Buck has been one of our most successful parish ministers. She has shown remarkable powers of inspiration in Sunday School work. Both of these officers, together with Mr. Lawrance, the Secretary of the Department, desire to serve the churches in every way in their power. They are ready to study local problems and to offer whatever help they may render. They are ready to speak to conferences, Sunday School unions, groups of churches or isolated churches. Churches and Sunday Schools that desire such visits or counsels are cordially invited to communicate with Mr. Lawrance.

Normal Courses

The Department of Religious Education unites with the Tuckerman School in the announcement of a Normal Course in Religious Education, to be given in Channing Hall, 25 Beacon Street, Boston, on Saturdays in October, November and December. There will be three periods each day. In the first period, which will be devoted to child psychology and the principles of teaching, a lec-

ture will be given by Professor Starbuck. In the second period Rev. William I. Lawrance will give readings from the Book of Acts and the Epistles, with the twofold purpose of making these Scriptures familiar and of becoming acquainted with the Christian Church in its earliest history. In the third period there will be a round-table conference devoted to the consideration of practical problems in Sunday-school work and the right religious guidance of the young. In these Dr. Starbuck, Mr. Lawrance, Mrs. Guild and others will take active part, but all will be encouraged to participate in the discussion. Full announcement of the subjects of these courses are given in a special circular. They begin on Saturday, Oct. 5th. It is hoped that the officers and teachers of the Sunday schools within reach of Boston may attend regularly throughout the course, but those who cannot do so are welcome to come when they can.

Autumn Meeting of the Sunday School Society

The autumn meeting of the Unitarian Sunday School Society will be held in All Souls' Church, Greenfield, Mass., on Tuesday and Wednesday, Oct, 8th and 9th. On the evening of Oct. 8th there will be a service conducted by Mr. Maxwell, with a sermon by Rev. Florence Buck. On the following morning there will be a service conducted by Rev. H. G. Smith of Northampton, to be followed by addresses by Rev. William Sullivan of Schenectady and Professor Starbuck. A round-table conference, conducted by Mr. Lawrance, will conclude the gathering. It is hoped that delegations will be present from the churches and schools within reach of Greenfield.

Tuckerman School

The new school year begins on Oct. 1st, and the school announces a very interesting and stimulating programme. The regular courses are on (1) the Bible, given by Mrs. Guild, Miss Johnson and Rev. O. E. Duerr; (2) Church History, twelve lectures by Prof. Ephraim Emerton; (3) Hymnody, six lectures, with music, by Rev. H. W. Foote; (4) Morals, five lectures, by Mrs. C. B. Beatley, together with courses on (5) Sunday School Organization and Management; (6) Home Nursing; and (7) Invalid Occupation. On Saturday the Department unites with the Department of Religious Education in attendance upon the normal courses given by Dr. Starbuck and Mr. Lawrance, and every Thursday the school will have Social Welfare lectures by recognized experts. In addition, Rev. A. M. Rihbany will give a number of lectures, Dr. Starbuck will give a course on Child Psychology, and Miss Phillips will give instruction in Parliamentary Rules and the Conduct of Meetings. Visitors or persons desiring to take single courses are cordially invited to communicate with the Dean. The churches will do well to avail themselves of the opportunities which this school affords for the training of Sunday school teachers and parish assistants.

Publication Department

The Publication Department has been much occupied for the past few months with the details incident upon taking over the publications of the Unitarian Sunday School Society and in getting the new office arrangements connected therewith into smooth running order. Along with the Sunday school manuals and tracts, the Department

has assumed responsibility for the publication of *The Beacon*, with its circulation of 11,000 copies monthly. There are three second-class periodicals issued under the auspices of the Department, the other two being WORD AND WORK, the circulation of which is 5,200 copies per issue, and the *Unitarian Calendar*, of which the circulation is 6,800.

Three revised catalogues are issued by the Department this autumn: a catalogue of the publications of the Religious Education Department of the American Unitarian Association, formerly the Unitarian Sunday School catalogue; a new edition of the Tract Catalogue, in which the free pamphlets of the Sunday School Society are now grouped under the A. U. A. publications with the heading of "Sunday School Series;" and a fall announcement list of new books issued by the Association.

Among these new books may be mentioned at this time, "Unseen Empire," by David Starr Jordan,—"a study of the plight of nations which do not pay their debts," to which subtitle is appended a very apt and pointed quotation from a Bulgarian proverb: "God is not sinless; he created borrowers." Several years ago Dr. Jordan began the study of the "eugenics of war," the results of which were set forth in two books published by the Association, "The Blood of the Nation" and "The Human Harvest." The author soon found it necessary, however, to supplement this study with a still broader one that might be termed "the euthenics of war," or the non-hereditary effects of the financial impoverishment of the rank and file of the people by the cost of war and war armament. "Unseen Empire" is a preliminary survey of the elements involved in this subject. Dr. Jordan shows that civilized nations are all in their degree under the domination of a power stronger than kings or parliaments, more lasting than armies or navies, the unseen Empire of Finance. He further shows that this mastery is not now in the hands of individual men, however powerful, but that it has passed over into an impersonal Empire of Debt. Many of the essential statements which Dr. Jordan makes have been verified by leading bankers both in this country and abroad. There is an "unseen empire" that can to a certain, and perhaps to a large, degree sway the destinies of nations, and the method, if not the exact extent of it, is told in this highly informing and suggestive volume.

"How a Modern Atheist Found God," by G. A. Ferguson, is an intimate revelation of the spiritual experience of a man who was at first devout in his orthodox faith, then began to doubt, and through his reading and study became an atheist, and finally found his way to a rational view of God and the universe. The processes of his reasoning and the books which influenced his change of thought are set forth in his narrative. It is a thoroughly stimulating and suggestive little volume.

"Treasures New and Old," is a memorial to James Freeman Clarke, published in celebration of the one hundredth anniversary of his birth. Memorial meetings were held in the Church of the Disciples and in Arlington Street Church, and the first portion of the volume consists of the detailed programme of the meeting in the Church of the Disciples, with the tributes there paid, and also of the excellent address given at Arlington Street Church. Another portion of the volume is given to "Earlier Tributes." The book closes with five

selected sermons of Mr. Clarke. There are twelve full page illustrations, giving portraits of Mr. and Mrs. Clarke, views of the old and new Church of the Disciples, Dr. Clarke's study, and so on. The frontispiece is a reproduction of William Morris Hunt's painting of Dr. Clarke.

In the Department of Religious Education the newest manual is "Lessons for the Sunday Kindergarten," by Ruth Cole Weatherbee, consisting of a teachers' manual and a set of thirty-six pictures for the use of the pupils. The manual divides the pupils' lessons into topics, one each for the nine months of the Sunday-school year, each topic being subdivided into four subjects, one for each Sunday in the month. The lessons take the form of talk, story, memory verse, with the outline pictures to color. These are all correlated and are planned to have a distinct ethical value.

The prices of these various books will be found in the advertisement on the inside back cover of this issue of WORD AND WORK.

Department of Social and Public Service

Bulletin No. 24.

The latest issue of the Bulletin is "A Rural Experiment," an account of an interesting social work at Mt. Tamalpais, Cal., contributed by the director, Rev. Ernest Bradley. It describes in some detail a successful effort to meet one of the difficult problems of country life, that of supplying good entertainment, suitable recreation for a scattered population. If people in the city live too closely together, familes in the country are often too far apart for their own good, and one of the results of this isolation is seen in the frequent lack of sound and healthy amusement. Physical energy must have an outlet, and if it does not find it in the right kind of sport and in good forms of entertainment it turns to mischief. Mt. Tamalpais is a social centre for a whole country-side, and in a hundred ways is spreading the gospel of play. Those who are interested in the betterment of country life will find many valuable suggestions in Mr. Bradley's article.

Social Service Committees.

The Council of the Department has recommended that every church should have its Social Service Committee. The business of such a committee is to point out definite ways in which personal religion may express itself in terms of service, to form a link between the church and the special committees of experts in various forms of social work which reported last May, and generally to assist the church in fulfilling its social obligations. To date, the folowing churches have reported the appointment of social service committees or have designated some official board or society already organized to take over the duties of such a committee: Boston, Bulfinch Place Church; Bridgewater, Mass.; Brookline, Mass., Second Unitarian Society; Cambridge, Mass., First Parish; Chestnut Hill, Mass.; Concord, Mass.; Concord, N. H.; Dallas, Tex.; Dorchester, Mass., First Parish; Erie, Pa.; Florence, Mass.; Flushing, N. Y.; Ithaca, N. Y.; Jamaica Plain, Mass.; Lincoln, Neb.; Lynn, Mass.; Milwaukee, Wis.; Minneapolis, Minn.; Montreal, Ont.; Newport, R. I.; Northumberland, Pa.; Peabody, Mass.; Philadelphia, First Church, Spring Garden Church; Rochester, N. Y.; Roxbury, Mass.; Springfield, Mass.; Stow, Mass.; Syracuse, N. Y.; Tyngsboro, Mass.; Urbana, Ill.; Walpole, Mass.

No doubt there are other churches than these which have appointed committees. The Secretary of the Department would esteem it a favor if he might have notice of any such, and also if he could receive the names and addresses of the corresponding secretaries. This information will be of great assistance in correspondence and the distribution of literature.

Study Classes

The Council of the Department has also suggested that the pamphlet containing the reports of the special committees should be used by classes of adults and by young people's societies as a basis for the study of social problems. For the benefit of those who are interested in such work there will shortly be issued a catalogue of books in the social service library which deal with the subjects and recommendations of the reports.

Department of Foreign Relations

The most important action taken by this department during the past month was the framing of a communication to the Board of Directors of the American Unitarian Association asking for the appointment of a commission to consider: (1) The true and adequate motives for Unitarian missionary work in foreign countries, and the wisest and best methods of conducting it; (2) the foreign fields most likely to prove responsive to such missionary endeavors in Europe and Asia; (3) the best ways of arousing and confirming interest in our Unitarian churches and homes in this cause; and (4) whether it is advisable to secure, if possible, the co-operation of Unitarian bodies in other countries, such as Great Britain and Hungary, in this work, and to extend this co-operation to liberal fellowships like the Universalists and liberal Friends. The Directors at their September meeting adopted this suggestion. The names of the commission will soon be announced.

The preparations for the Sixth or Paris Congress of Free Christians and Other Religious Liberals are going on well. The programme is completed, but not all the speakers secured as yet. A strong committee is at work in Paris. Prof. E. Boutroux of the College de France, the eminent philosopher, has accepted the presidency. Pastor Charles Wagner and Prof. G. Bonet-Maury are the vice-presidents. Prof. John Vienot is secretary, and Count de Pourtales treasurer. The date of the Congress is July 16-22, 1913. An excursion to Europe, in connection with this Congress, has been organized by this department, as was the case two years ago, at the Berlin meeting. The prospectus, which sets forth a very attractive series of excursions, both before and after the Paris Congress, at diminished rates, has been printed and can now be obtained by addressing its secretary, Rev. Chas. W. Wendte, at 25 Beacon St. Some forty persons are already enrolled, including a number who made the journey to Berlin in 1910 under the same auspices. Messrs. Thomas Cook & Son again have charge of the travel arrangements, which include England, Scotland, France, Holland, Belgium, Germany, Switzerland, Italy and also trips in Normandy, Brittany, the French chateau country and Spain.

It is to be hoped that with Porfessor Sir Henry Jones of Glasgow, Profs. Eucken of Jena and Bergson of Paris visiting our country this autumn, the cause of free and progressive religion may be advanced among the churches.

Mr. Wendte's "Interview at Jerusalem with the Grand Mufti of the Ma-

hometans of Palestine," which originally appeared in the *Christian Register,* has been reprinted fourteen times in twelve countries and seven languages. It has led to a large and interesting correspondence, and the probability that an All-the-world Theistic Congress, which it suggests, will become an actual fact. Among others, twelve leading Jewish scholars and rabbis have indorsed it, Mrs. Besant has promised co-operation, the Sikhs and Parsees of India also, and a committee has been appointed in Calcutta to work for its realization.

The Italian work of Rev. Mr. Conte is growing in interest and importance, and he has received the adhesion of a number of prominent men. His monthly journal now appears in an enlarged form as *La Riforma Italiana.*

Department of Comity and Fellowship

This Department seeks to draw closer the bonds of interdenominational unity and good will. The National Federation of Religious Liberals, which was one result of its endeavors, will hold its fourth biennial session in Rochester, N. Y., early in February next. Rev. C. W. Wendte, as its executive secretary, has completed the programme, with the aid of the executive committee. It treats of the issues of Church and State in this country; the contributions of the various churches and sects to religious and civil liberty; Public Legislation and Religion, including the question of Religion and the Public Schools; social discords and their ethical solution, etc.—all live questions and sure to provoke an interesting discussion. The last evening will be devoted to a symposium on "Denominational Differences and the Fellowship of the Spirit," in which the representatives of a dozen or more American churches are expected to take part.

The proceedings and papers of the last or third meeting of this Congress, held in New York City, are now procurable from the secretary in a volume, "The Unity of Life." Price, 25 cents.

The Free Religious Association of America will co-operate in the Rochester meetings, whose hosts will be Rev. Messrs. Gannett and Rumball of the Unitarian, Rev. Dr. Grose of the Universalist, Rev. Paul Strayer of the Third Presbyterian, Dr. Max Landsberg of the Jewish church and other pastors of the city.

Barnstable, Mass.—The church in Barnstable, Mass., is happy in the recent dedication of the new parish house. The interior was tastefully decorated with sumac and Dorothy Perkins roses. There were about forty persons present, and the exercises consisted of Scripture reading by the minister, Rev. B. W. Morrison, address by Rev. Frederick A. Hinckley, and prayer by Rev. Alfred R. Hussey.

Hood River, Ore.—Encouraging reports reach us from Hood River, Ore., where eight new members have been added to the church roll. The Hood River Alliance invited Unitarians of Underwood and White Salmon, Wash., across the Columbia River to a special service.

Norfolk, Va.—Rev. Julian R. Pennington, who is holding Unitarian services in the theatre at Norfolk, Va., has been successful in interpreting Unitarianism in a comparatively new field. Although great opposition has been created, it is evident that Mr. Pennington, by a positive treatment of religion, is rapidly winning the respect of everyone and the following of many.

National Alliance of Unitarian and Other Liberal Christian Women

Headquarters: Room 10, 25 Beacon Street, Boston, Mass.
Office Hours 9 A.M. to 5 P.M.

Miss Emma C. Low, *President*
153 State St., Brooklyn, N. Y.

Mrs. Lucia Clapp Noyes, *Treasurer*
11 St. John St., Jamaica Plain, Mass.

Mrs. Emily A. Fifield, *Rec. Sec.*,
77 Morton Road, Milton, Mass.

Mrs. Robert H. Davis, *Cor. Sec.*,
19 East 44th St., New York

The custom of a general vacation in the summer is so largely observed throughout our country that it will seem like beginning a new year when the Alliance branches resume regular meetings. The interruption is more serious when new officers assume duties of which they know little. Presidents and secretaries do not always have our full records of past work or give sufficient explanation of former actions, and we all take it for granted that every member knows as much about details as those who have been in the work for many years.

It is hoped that this year will see large accessions to the Alliance membership, and as every new member will wish to understand the full meaning of the Alliance, special attention is called to the new Manual just issued. In some respects it will be new to all of us. A different arrangement of the contents, separating the financial statistics from the portion which serves as a directory of branches, the full reports of officers, the By-Laws as recently amended, the lists of leaflets and lending papers and other additional matters of interest make the little book a valuable aid to the branch officers and a cyclopedia of useful information for other members.

On Friday, Sept. 13th, the Executive Board resumed the monthly meetings, twenty-one being present.

Miss Sarah B. Williams, who had conveyed the greetings of the Alliance to the British League last May, gave an interesting report of visits to several Unitarian chapels in England. All information which brings the women of the two countries together is valuable, and Miss Williams' visit must have been productive of good.

Few of the committees had work to report, although none were idle during summer. The chairman of the Cheerful Letter Exchange will continue to be at headquarters on Thursdays, from 2 till 5, and the monthly meeting of workers will be held on Nov. 1st. Many new applicants are waiting for literature and correspondents.

The Sunday School Society and the American Unitarian Association having combined, the care of the Library has devolved upon the Alliance, which hopes to make it more useful than ever. Applications for books have been numerous this summer, both from visitors and from correspondents. The Sunday School Committee told of the good attendance at the meeting held at Wiers, N. H., and the missionary spirit shown by the New Hampshire people.

Miss Low spoke of the meetings at the Isles of Shoals and of the fine address by Mrs. Gilson on "The Consecration of Our Women."

The committee on Southern work reported:

"The work of our ministers in the various circuits has been continued faithfully throughout the summer. In the Florida circuit Mr. McHale re-

ports increasing attendance and growing interest at most places, and many invitations received and accepted to speak before other religious or similar organizations, at funerals, and on civic occasions.

"In North Carolina both Mr. Key and Mr. Cowan have met the usual appointments in their respective circuits. Invitations are constantly coming to Mr. Key to visit outside his circuit. As last year, arrangements were made for special trains from Kinston to Pink Hill for those who wished to attend the regular service there on the fourth Sunday in July, and many were present beside the usual local congregation. The garden at Dix House has been unusually productive, and Mr. Key has not only raised many choice varieties of vegetables, but has canned and preserved a large quantity for winter use at Dix House, and at Salem Cottage, Swansboro. The new schoolhouse at Shelter Neck has been built during the summer under Mr. Key's supervision, and will be ready for the opening of school in October. During the past year many friends have sent barrels or boxes of books and magazines to Mr. McHale, for distribution as he travels from place to place in the Florida-Georgia circuit. For these and for the barrels of clothing and books sent to Shelter Nook and to Swansboro grateful acknowledgement is hereby made, for in some instances individual notes of thanks could not be sent, as neither name nor address of the sender had come with the barrel or box. Such gifts have been very welcome and have been of real value in each neighborhood."

The Committee on Appeals, with great confidence presented a new list of appeals. First, the branch at Farmington, Me., asks for assistance in paying for a house to be used as a parsonage, the society having, for the first time in three years, a resident minister. Farmington is the seat of the largest State Normal School, and the church is the only Unitarian church within a large radius, the nearest being at Augusta. The branch is composed of earnest, hard-working members, who pay all current expenses, most of the repairs, for music, and $150 of the minister's salary. The Executive Board recommended an appeal for $500.

The second appeal was for a church at Montego Bay, Jamaica. Many Alliance members will recall the minister, Mr. E. Ethelred Brown, who last spring at an Associate Alliance explained the work he intended to do. Mr. Brown is a graduate of Meadville and has the endorsement of Dean Southworth. The American Unitarian Association and the British and Foreign Unitarian Association have together contributed $500 towards the first year's expenses. Mr. Brown says that 'thinking only of the uniqueness of the mission and the almost limitless possibilities of this hitherto untouched field, I have no hesitation in suggesting that this is an effort that may well call forth hearty sympathetic co-operation, and generous financial response." The board recommended $500 for this appeal.

The little branch at Memphis, Tenn., which has kept the Unitarian society alive for several years, now asks for aid. The services have been held in a hall, but this spring, "quite to our surprise, the Episcopalians offered us their old church building and parsonage in an excellent residential portion of the city at a very low price, to be paid in instalments. The price does not include the pews, organ, etc., and we do not know how much

repairs may be needed." The American Unitarian Association will help in the purchase, but the Alliance asks for $500 towards the furnishings and repairs. This amount was recommended by the board.

All Alliance women remember the Rebecca Williams Hawes branch at Ridgewood, N. J., which never gave up, although once reduced to two working members. A church was built and paid for, and for the first time since organization, fifteen years ago, has a resident minister. Rents being high, the trustees have decided to build a simple house for the minister on the church lot, which is ample. The members of the Alliance help towards the minister's salary and will contribute to the payment of this house. The secretary says: "We have applied for a loan from the American Unitarian Association, and although I am 76 years old, I hope to see it repaid in less than ten years, as we Alliance women paid the church debt." The board recommended $500 for this appeal.

Summit, N. J., needs help in building a church. The American Unitarian Association has offered to buy the land if a church costing $8,000 at least can be built. The Alliance branch is exerting every effort to secure the sum, for the limitations for good work are great. The only room for service is used for a Presbyterian Sunday school, and the only time for the Unitarian Sunday school is just before the close of service, while the collection is being taken. The teacher then takes those children present into a small side room. The recommendation for this appeal is for $500.

A new society recently formed at Winnisquam, N. H., is beginning to build a church. Winnisquam is the centre of a considerable farming community and churchless excepting for this new society. As incorporated, "no test of creed, rite or ceremony shall ever be required as a condition of membership, but a contribution shall be taken annually for the American Unitarian Association." The Executive Board asks for $300 for this new society.

The usual amount for Grace Chapel, Green Harbor, Mass., will be needed, and the appropriations to Meadville and the Pacific School should be continued. Northumberland, Pa., is to be remembered this year, as last, with $100.

In response to a letter from Miss Herford, the secretary of the British League, the International Committee was authorized to send a circular letter to the International Committees in other countries, explaining the work of the Alliance. A few extracts from Miss Herford's letter will be of interest.

"Your International Committee may like to hear what progress we on this side have made towards looking up the women of the Liberal Religious movement all around the globe. * * * We are now in pretty constant communication with Germany through the Cologne committee of the Verein fur Religiose Unterricht, which sent a delegate to our annual meeting in May. There is a sort of International and Fellowship committee in connection with the Unitarian church at Cape Town, South Africa, and at Wellington and Auckland, New Zealand, and Adelaide, South Australia. These are now branches of the League itself. There is a little Women's League in Italy and one in Denmark, and lately I have induced someone to start an International Committee in connection with the women of the

Protestantein Bond of Holland. In Hungary, you know, they have a Women's League or Alliance, though so far little has come of it, I fear. To all these people we are saying, 'Let us know of any of your young people who emigrate to the British Colonies or to the United States of America, and we will find friends for them of their own faith, so that they may not slip away so easily as many do, and we are establishing Fellowship correspondents here and there over the world.' Now I think the time has come when *your* International Committee should send out to their sister committees a leaflet or circular describing the Alliance organization and its network of branches, and of the use it may be put to in looking up and making friends with the young people of the same faith from other lands. * * * I think a simple account of what you can do in the States and Canada will be most helpful, and I do hope your committee will cooperate with us in this way."

The next journey undertaken by Rev. Wilson, secretary of the A. U. A. will probably be to the Northwest, and this time he will be accompanied by his wife. Mrs. Wilson was therefore empowered to convey the greetings of the Alliance to such branches as she may be able to visit.

Mrs. Delano, vice-president of the Western States, was detailed to attend the State Conference at Urbana, Ill., and St. Paul, Minn.

Branches are urged to send members and Sunday school teachers to the Tuckerman School, which has just issued an attractive programme for the coming winter.

The branch at Urbana wishes to express through WORD AND WORK its grateful thanks "to the scores of women who, through the National Alliance, added $300 to the organ fund. The contributions from many branches coming to us from time to time throughout the year, constituted a sort of perpetual reminder of the true friendliness of the Alliance body."

In the last issue of WORD AND WORK a list of Junior Alliances was printed. The following, from Natick, Mass., came too late for insertion, but should be added to the others:

We have about 15 members. Our plan has been to hold monthly meetings of a literary and religious nature, and occasional money-making entertainments. The monthly meetings have been held at the girls' homes, the entertainments in the church. The ages of the members vary from 11 to 18 years, but one or two older ones help in an advisory capacity. We have made a small contribution to the church each year, and have given to other worthy causes. This year we have been studying "Forty Questions for an Alliance Meeting" and "Questions and Answers on Unitarian Faith." A Post Office Mission Committee takes charge of the Tract Table in the church. The desire for some sort of a badge or emblem has resulted in the adoption of a very neat and inexpensive Junior Alliance pin. The girls seem to be quite interested in their organization, and we hope it will be increasingly a source of strength to the Woman's Alliance and the church.

An attractive little booklet has been received, containing a short account of the life of Mrs. Eliza Read Sunderland and the addresses made at a memorial service held at Ann Arbor. Mrs. Sunderland was a remarkable woman, and will be remembered for the interest she took in the Alliance, especially at its organization.

For those who sometimes include "religious intelligence" in the programme of Alliance meetings, many things of interest have happened this summer.

One of the most notable events has been the commemoration of the 250th anniversary of the great ejectment of ministers from the Church of England who refused to submit to the Act of Uniformity in 1662. This was a great historical movement which prepared the way for the religious freedom which we all enjoy to-day. The days of Cromwell's Commonwealth and Puritanism were over and the Stuart kings were restored to power. Then began the work of vengeance, and religion was first to suffer. The Act of Uniformity "expelled from churches, schools and universities every minister and teacher who failed to declare, within a given time, his unfeigned assent and consent to everything in the Common Book of Prayer." No less than 2,000 Nonconformists, as they were called, left their pulpits and chairs on the appointed day.

Later an act was passed which punished attendance at any religious meeting of more than five persons, held in any other manner than as practiced by the Church of England, and still another act prohibited any Nonconformist minister to come within five miles of a town or parish or place in which he had preached or taught. The punishment was imprisonment or transportation for terms of from three months to seven years, and more than 8,000 Protestants are said to have been imprisoned during the reign of Charles II. This whole period of history is full of interest to Unitarians and will repay re-reading and consideration. The services of Commemoration were to be held on Aug. 24th, at the City Temple, London, the date of the anniversary, but were deferred till Oct. 5th, that those absent for the summer might be present. This anniversary will be used "to enforce some of those lessons of conscience and devotion to a high ideal of right which in those days of material comfort and following the line of least resistance seem in danger of being forgotten."

Dr. Crothers, whose "year abroad" has been full, if not crowded, has made a wonderful visit to a group of fourteen Unitarian churches in Wales. These churches are quite unique, and the visit was full of interest to the people, as well as to the visitors. Dr. Crothers was accompanied by Rev. Tudor Jones, the minister at Torquay, who preached in Welsh, while Dr. Crothers preached in English. Rev. Jenkin Lloyd Jones of Chicago is a native of this part of Wales. An Alliance branch may pass a pleasant hour in reading the full account of this trip, lately printed in the *Christian Register*.

Another pleasant paper for reading is one "On Moravian Brethren," in the *Cornhill Magazine* for August. In short, there is no lack of interesting and important subjects to be brought before an Alliance meeting, and no branch need be dependent upon "outside speakers."

It has been said that Unitarians are distinguished not so much by what they say as by what they are. This has come when Unitarians are feeling the pulsations of a larger and more active life and are no longer content with a colorless silence. They are not as reluctant as formerly to talk about their belief, to interest others in it and to show their flag openly. Nearly nineteen thousand women of the Al-

liance are banded together for living and aggressive work, to spread as widely as possible information as to what Unitarianism means and does, and to emphasize the positive rather than the negative side. In many ways women have the advantage over men in discussing and presenting religious questions, and the actively interested Alliance woman loses no opportunity to make use of the spoken word.

We are told that centuries before the Christian Era the cross was used as a symbol in China, India, Persia, Syria and Egypt, and was a prominent feature in primitive religions. In Central America the goddess of rain was represented with a cross in her hands, and in the spring festivals were held in her honor to induce her to send rain. In other countries the cross was a symbol of the four winds, and wherever the cross has four branches it may be assumed to refer to the winds.

Travellers sometimes notice St. John's Church, South Square, Westminster, London, of which the story is told that the architect was reputed to have worried Queen Anne about the design. Her Majesty, at length losing patience, kicked her footstool over and remarked in anger, "Build it like that!" The architect fulfilled the royal wishes, and the church was built as it stands to-day, with the corners protruding upwards like the four legs of a stool.

Appeals now presented:

Farmington, Me.	$500.00
Montego Bay, Jamaica	500.00
Memphis, Tenn.	500.00
Ridgewood, N. J.	500.00
Summit, N. J.	500.00
Winnisquam, N. H.	300.00
Green Harbor, Mass.	400.00
Meadville Students	250.00
Pacific School for the Ministry	250.00
Northumberland, Pa.	100.00

On Sept. 14th eight members of the Executive Board of the Alliance, including the President, New England Vice-President and both secretaries, made a long-promised visit to the branch at Green Harbor, Mass. The day was beautiful in every respect, and for those who had never seen the little village, with its beach and lovely water views, proved a charming outing. Grace Chapel and the Parsonage extended a hearty welcome, and the Parish House was never filled with a happier party than sat down to a bountiful luncheon at noon. The minister and wife, the Alliance branch and members of the parish to the number of thirty or more had the opportunity of becoming acquainted with the national officers, and they in turn could readily see what Grace Chapel means to the people and to the whole neighborhood. The whole plant is in fine order and doing its best work, with a resident minister respected in the community and good helpers in the thirty-six members of his Alliance branch. These women are straining every nerve to make the Chapel a self-supporting church. Until then there is no "appeal" which is more deserving of regular and sustained assistance than this group of isolated Unitarians on the New England coast. The annual midsummer fair, upon which so much depends, and for which the thirty-six women and their friends work hard all the year, was notably successful this year, bringing in $275. To this the summer boarders have added both interest and money. The Library, which has grown out of the Sunday school library and is the only one in the vil-

lage, has proved a source of revenue also during the summer, and additions to it will be welcome. During the long winter evenings the Chapel and the Library, with the cosy Parish House, are the only resource for the farmers and fishermen and their families.

Our day was ended with a short call upon Henry Tolman, the veteran of three wars, who, after service in the army for thirteen years without once losing a day, and living through twenty-seven battles, is still vigorous at ninety-five, and full of information about the early days of Grace Chapel, of which he was clerk for many years.

The annual sale and Harvest dinner of the Sudbury Alliance will be on Oct. 12th. They will offer many useful and fancy articles, home-made candies, and at the harvest table a variety of home-made pickles, preserves, jellies, etc. The train leaving the North Station over the Central Massachusetts Division of the B. & M. R. R., at 11.54 a. m., will be met at South Sudbury by barges for the conveyance of visitors to the church, about a mile distant. Contributions of articles will be most welcome, and it is hoped there will be a large attendance of interested friends.

The next meeting of the New England Associate Alliance will be held at Concord, N. H., on Oct. 10th, 1912. In the morning, addresses will be given by Rev. Sydney B. Snow, Mrs. Josephine P. Thwing, Mrs. Jessie E. Donahue and Rev. Florence Buck. The afternoon session, beginning after a box luncheon, will be addressed by Rev. Henry W. Foote, on "Young Unitarians," and Rev. Dudley H. Ferrell on the work of the Young People's Religious Union. Train from Boston leaves the North Station at 7.58 a. m., and for Boston leaves Concord at 4.10 p. m.

Young People's Religious Union of the Unitarian Church

Headquarters; Room 11, 25 Beacon Street, Boston

REV. DUDLEY HAYES FERRELL, *President*

Miss GRACE R. TORR, *Secretary* Mr. O. ARTHUR MCMURDIE, *Treasurer*

Young People's Religious Union, Incorporated

The second regular monthly meeting of the Executive Board of the Young People's Religious Union for 1912-1913 was held in Room 11, 25 Beacon St., Boston, Mass., on Tuesday afternoon, Sept. 10, 1912, at half past 2 o'clock.

President Ferrell presided, and there were present: Miss Cline, Mr. Foote, Mr. Lyon, Miss Simmons, Mr. Newman and the secretary.

The secretary's minutes of the last meeting were read and approved. In the absence of the treasurer, the secretary read his report.

Voted: To accept this report.

The bills were next presented.

Voted: To approve the bills.

The secretary read her report for the summer months.

Voted: To accept the report.

Voted: That all those who helped at The Shoals and The Weirs Summer Meetings be recognized by a vote of thanks.

Miss Simmons reported for the Union-at-Large.

Voted: To accept this report.

The president asked for further time for the naming of the standing committees.

Mr. Foote spoke both on the matter of appropriations for the college town work and on the matter of circulars to be addressed to students in Boston. Means of getting at the lists of Unitarian students was also considered; and Mr. Foote suggested the appointment of two committees—(1) to get the names, and (2) to arrange a possible student reception.

Voted: That the Y. P. R. U. extend an invitation to students now in Boston to attend a reception at a given date, to be held in Channing Hall, and to co-operate with the churches in sending out circulars, as suggested by Mr. Foote.

Voted: To appoint Mr. Foote, Miss Goodrich of Simmons College, Mr. Newman of Boston University, Miss Ninon Lacey of the Boston Normal Art School, Miss Gertrude Lacey of the Conservatory of Music and Miss Marion Simmons of the Emerson School of Oratory on the committee.

Voted: That Miss Cline, Mr. McMurdie and Miss Burrage be a committee to take charge of the reception for the Y. P. R. U.

Voted: That the treasurer be authorized to disburse for student assistants in the following places: Ann Arbor, Mich.; Iowa City, Ia.; Ithaca, N. Y.; Lawrence, Kan.; Lincoln, Neb.; Madison, Wis., and Minneapolis, Minn., amounts to be paid in two equal instalments, payable Dec. 1, 1912, and April 1, 1913, when approved by the secretary.

Voted: To adjourn.

GRACE R. TORR, *Secretary.*

Report of Union-At-Large Committee

Owing to the fact that it was not until February that a chairman could be found for this committee, there is not as full a report as we should like to present. However, an average of fifty-two copies of WORD AND WORK have been sent out each month since October.

With each WORD AND WORK is sent

one of the latest tracts, and with the Easter number a copy of "Our Faith" was enclosed.

Our work now extends into twenty-two states, going as far north as Canada and Manitoba, west to California, south to Alabama and Texas, and east to Maine. There is still a great deal of work to be done by this committee; but we can honestly say now that our work already extends from coast to coast.

That this work is appreciated is shown by the letters received. One member who had received no word from the committee for a year, because of her neglect to send her change of address, when finally found, writes: "I shall be very much obliged to you if you will send me some of the literature, for I have not had any chance to go to a Unitarian church for six months. I always read the literature with a great deal of pleasure." Another member enjoyed the literature enough to send us a check. One of our western members, having moved to a town where there was a Unitarian church, had his name taken from the Union-at-Large list and put on that of a regular subscriber.

So many letters have been written to members whose addresses were doubtful, that but one strictly friendly letter has been written since February. Members who were at college and graduated last year and all who have answered such letters have wished to continue their membership.

About one year ago a committee was formed to consider the advisability of doing some similar work in the colleges and secondary schools of New England. There are in the neighborhood of one hundred and twenty-five such schools that are not strictly sectarian. These two committees are now one; and four of the colleges have been written to and the first steps have been taken to form a union or Unitarian Club in one of the nearby academies, which is eight miles from the nearest Unitarian church. There is no train out of the town on Sunday, which would make a two-mile walk necessary to reach the main line. This movement is still very much in the bud, owing to the fact that the money raised this year has not been sufficient for our student assistant work. I hope this coming year will blossom this work into a lusty flower.

ALMIRA E. SIMMONS,
Chairman Union-at-Large.

Young People's Day at the Shoals Summer Meetings

Young People's Day at the Shoals was pronounced more successful than any held for several years. More young people were present and more interest taken in the meetings of the day generally. Besides the secretary there were present an ex-president, a vice-president, two present directors and one past director.

The one unique occurrence of the day was the sunrise service, the very first in the sixteen years of the Shoals Meetings, when forty-two came together to hold a brief service conducted by Rev. Palfrey Perkins of Brighton, the arrangements for the whole service having been left in the hands of the young people themselves.

Later, as scheduled, Rev. Laurence Hayward of Newburyport took charge of the morning chapel service, followed by an address in the hall by Rev. Palfrey Perkins. This address, on "The Coming Unitarian," touched so impressively the need of the day that Mr. Perkins consented to allow the *Christian Register* to print it in full. The evening service was at

Appledore Island, when Mrs. Josephine Peabody Marks entertained by reading from her collection of recent verses, "The Singing Man," giving also her latest one on "Suffrage." Rev. Edgar S. Wiers of Montclair, N. J., led the simple evening service in the stone meeting house, bringing to a close a most helpful, inspiring day.

Young People's Day at the Weirs Meetings

These summer meetings have only recently been revived; and it is several years since the Young People's Religious Union has been invited to participate.

The speakers, announced earlier in the summer, were unable to keep their appointments, and an altogether different programme was presented, the speakers being Rev. A. L. Muther of Weirs, N. H., who spoke on "Young People and the Church;" Rev. William I. Lawrance of Boston, on "Young People in Japan;" and Mr. James E. Odlin of Lynn, Mass., on "Consecration." The evening concert was highly successful, including reading and singing.

The treasurer was the Union's representative at this time, and about ninety of our hymnals, the Jubilate Deo, were in constant use during the week, having been lent for this express purpose.

Federation Meetings

The federations as well as the unions are busily planning the winter's programmes, and these signs point to an interesting season of work.

The first meeting of the South Middlesex Federation is announced for Sunday, Oct. 6, at Billerica, Mass., while the Boston Federation holds its fall meeting on Sunday, Nov. 24, with the Nathaniel Hall Society of the First Parish, Dorchester, Mass. The Boston Federation is busy arranging for its tenth anniversary on Sunday, Dec. 15.

Members of other federations will be welcome at any of the regular meetings, and it would be appreciated if visitors would make their presence known to some one of the ushers.

Boston Federation Programme

Nov. 24, Sunday—Fall meeting with the Nathaniel Hall Society of the First Parish, Dorchester, Mass.

Dec. 15, Sunday—Tenth anniversary service. Place to be announced.

Jan. 26, Sunday—Midwinter meeting. Place to be announced.

Feb. 28, Friday—Entertainment. Place to be announced.

March 29, Saturday — Indoor picnic with the Lawrance Union of the Third Religious Society, Dorchester, Mass.

April 27, Sunday — Annual meeting with the Wollaston Young People's Religious Union.

June 7, Saturday — Outdoor picnic. Place to be announced.

The various neighboring clubs and young people's societies are urged to take special notice of these dates, so that when a meeting is being planned, due care is exercised that these be left free for federation meetings. Thus many misunderstandings and conflicts may be avoided.

Greetings from the Young People's Christian Union

The Young People's Christian Union, the young people's society of the Universalist denomination, corresponding to our organization of Unitarian young people, held its twenty-fourth annual convention in Chicago,

Ill., July 10-14, inclusive; and as a result, the following resolution was received:

"Resolved, that having received with pleasure hearty greetings from the Y. P. R. U., we extend to them our appreciation of their friendly feeling in the larger work of mankind.

"We pledge to the Young People's Religious Union our hearty and enthusiastic co-operation in every effort toward bringing in the kingdom of God."

Word and Work

Young people's societies and individuals wishing to subscribe to WORD AND WORK, through the Y. P. R. U., should send the subscription price of twenty-five cents to Room 11, 25 Beacon St. The same club rates hold good for this year, it may be observed, and renewals should be made as soon as possible.

The Union-at-Large

Young Unitarians away from home, at school, at college, or in business, who wish to be kept in touch with what is going on in the denominational world, should join the Union-at-Large, sending the name, with both the present and the home address, to the chairman of this branch of our work, Miss Almira E. Simmons, 25 Beacon St., Boston, Mass., who would be glad to write to these absent ones and invite them to become members. Each member receives monthly a copy of WORD AND WORK, with an interesting tract; and friendly letters are exchanged from time to time.

To Y. P. R. U. Officers

Will officers kindly see that the lists of those of their local societies are sent to the national secretary *at once.* This duty properly comes within the scope of the local secretary's or president's duties; but if they are not able to attend to the matter, will not someone else in the organization consider himself a committee of one to at least inquire if this has been done this summer or fall?

Programmes

Programmes of the season's work are also solicited; other unions often call for programmes for helps and suggestions. In sending in, it would be greatly appreciated if more than one is sent; indeed, half a dozen would be better.

Office Notes

The Samuel Longfellow Club of Fall River, Mass., Mr. John V. Thorpe, 64 School St., secretary, is the latest addition to our ranks.

A federation of the three unions in and around Philadelphia, Pa., has been organized. These young people are keenly alive to many of the present-day social problems, and besides working for their own denominational growth will no doubt engage in some sort of useful work for the uplift of their city.

Mr. Frederic G. Melcher, with the Charles E. Lauriat Book Company, Boston, who has been put in charge of a department of that firm relating to our denominational literature, was formerly one of our officers and directors. Mr. Melcher can be depended upon to devote the same interested attention and enthusiasm to all who claim his service that he has devoted for so many years to the cause of the Y. P. R. U.

NEW AUTUMN BOOKS

UNSEEN EMPIRE

A Study of the Plight of Nations that Do Not Pay their Debts.

By DAVID STARR JORDAN

President Jordan here shows that civilized nations are all in their degree under the domination of a power stronger than kings or parliaments, more lasting than armies or navies, the unseen Empire of Finance. He further shows that this mastery is not now in the hands of individual men, however powerful, but that it has passed over into an impersonal Empire of Debt. Many of the essential statements which Dr. Jordan makes have been verified by leading bankers both in this country and abroad. There is an "unseen empire" that can to a certain, and perhaps to a large, degree sway the destinies of nations, and the method, if not the exact extent of it, is told in this highly informing and suggestive volume.

$1.25 net; by mail, $1.32

THE OPEN SECRET

By JAMES T. BIXBY

This "study of life's deeper forces" is a searching examination into the motive power which lies behind the mechanism of the universe — a universe which is still in the making, and in connection with which to accomplish his divine purposes God depends largely upon man. The book is one of practical and helpful application, to the writing of which Dr. Bixby has brought his ripe scholarship and profound but lucid thought.

$1.25 net; by mail, $1.35

How a Modern Atheist Found God

By G. A. FERGUSON

The intimate revelation of the spiritual experience of a man at first devoutly orthodox, then a doubter, then an atheist, and finally a rational believer in God and his universe. The processes of the writer's reasoning and the books which influenced his change of thought are set forth in his narrative. It is a thoroughly stimulating and suggestive little volume.

80 cents net; by mail, 86 cents

The Story of a Good Woman

By DAVID STARR JORDAN

The woman referred to in the title is Jane Lathrop Stanford, whom the author terms "one of the bravest, wisest, most patient, most courageous and most devout of all the women who have ever lived." The reader will understand his praise when he learns from the pages of this little book something of the history of the founding of Stanford University, the great vicissitudes of its earlier years, and the devotion of Mrs. Stanford to it when success seemed impossible.

$1.00 net; by mail, $1.08

Treasures New and Old

A memorial to

JAMES FREEMAN CLARKE

Celebrating the one hundredth anniversary of his birth, which was commemorated by meetings held in the Church of the Disciples and in Arlington Street Church. In this volume are brought together the birthday testimonials, together with the tributes of earlier years, and a selection of sermons. There are twelve full page illustrations, giving portraits of Mr. and Mrs. Clarke (including the painting by William Morris Hunt) views of the old and new Church of the Disciples, etc.

$1.00 net; by mail, $1.10

PUBLICATION DEPARTMENT

AMERICAN UNITARIAN ASSOCIATION

25 BEACON STREET, BOSTON